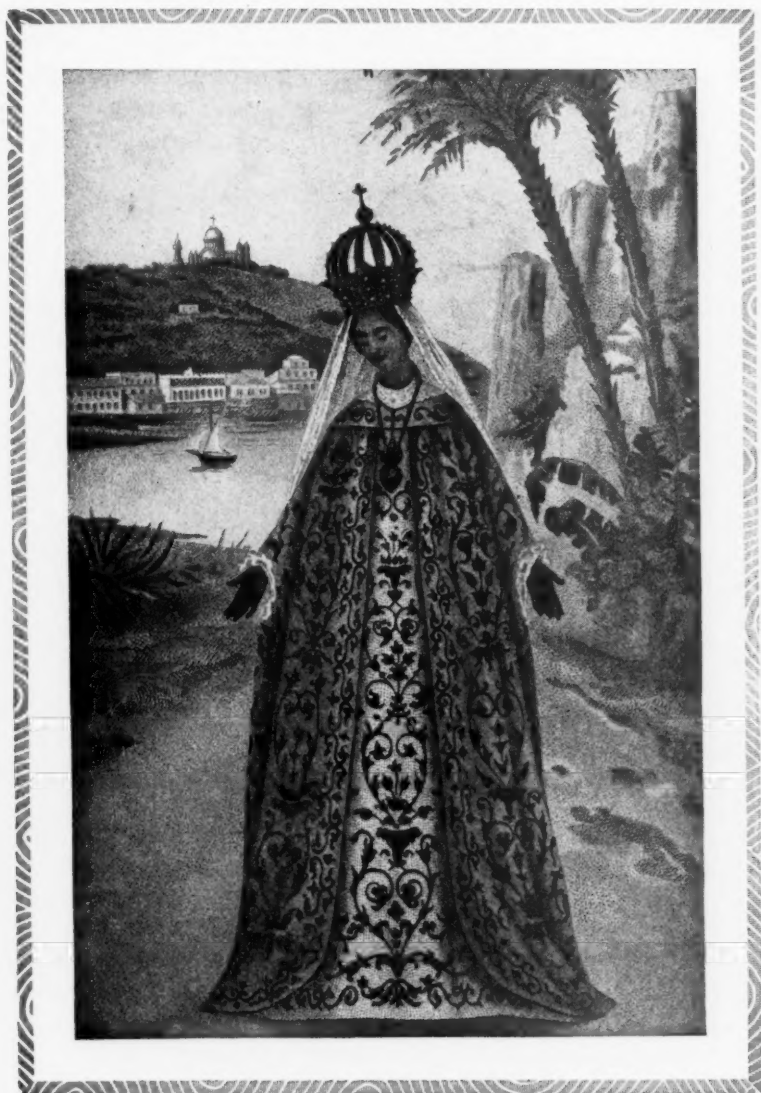


The MESSENGER

of
OUR
LADY
of
AFRICA



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JULY - AUGUST

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MISSIONARY GUILDS OF OUR LADY OF AFRICA

A Mission Guild of Our Lady of Africa is established to help the Missions under the special protection of Our Lady, Queen of Africa. Just as every other guild or club, there must be a President and other officers. There must also be promoters, who try to get as many members as possible.

The members of the Guild promise to contribute a certain small amount for Our Lady's Missions every week. As a reminder of their promise and at the same time to facilitate the putting aside of this small sum, the members, at their enrollment in the Guild receive a little bag in which they may keep their weekly offering. At the close of every ten weeks, the promoters collect the total for the missions.

A meeting is called for the promoters to give in the offerings of their members, which is then sent to the Sisters. This meeting may also be a little social gathering for the promoters.

Who would miss five or ten cents a week? However, this sum, although small in itself, when donated by a number of people each week, becomes no less than a fortune in Mission land.

Who can estimate the number of hearts, living tabernacles, in which God will reign, simply because a nickle or dime was put aside each week for the missions? And who can conceive the reward that Our Lady of Africa will obtain from her Divine Son for those who help to extend His Kingdom among the Mohammedans and pagan Africans.

SPECIAL FAVORS ARE GRANTED TO PROMOTERS BY THE HOLY SEE

A plenary Indulgence may be gained under the usual conditions on:

- (a) the day of their enrollment as promoters.
- (b) the following Feasts: Immaculate Conception, Saint Augustine, Saint Monica, Saint Peter, and Saint Francis Xavier.

The Masses said for promoters after their death at any Altar will procure for their souls the same favors as if the Masses were said on Privileged Altars.

FOR ORDINARY MEMBERS

Three Masses are said every month for the living and deceased members. Moreover, they share in the apostolic labors of all the Sisters of the Congregation and in the prayers said for them in all the convents of the Congregation.

For information about vocations, write to our new American Postulate:

Reverend Mother Superior

319 Middlesex Avenue, Metuchen, New Jersey.

SPIRITUAL ADVANTAGES

Three Masses are said monthly for the living and deceased benefactors of the Congregation of the Missionary Sisters of Our Lady of Africa. Moreover, they share in the prayers and apostolic labors of over thirteen hundred White Sisters, who are working in the African Missions; and in the prayers and acts of self denial that the Natives, so willingly, offer up daily for their benefactors.

To avoid the Mission unnecessary expense, kindly notify us immediately of a change of address. If you do not, the postal authorities will tax us for their notification.

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Sincere and heartfelt welcome from the Missionary Sisters of Our Lady of Africa to our Most Reverend Bishop-elect of Trenton.

The Most Reverend William Griffin has been a devoted and zealous benefactor for the White Sisters, His Excellency has not ceased to give us every proof of the great interest he has taken in Our African Missions.

We had much joy at the good tidings that His Excellency was to be our own Bishop.

May the homage of our humble prayers be a token of gratitude and aid in this new Field of Trenton.

On To Uganda 1899

(Continued from May-June)

ONE DAY I was dozing, lulled to sleep by the cadenced chant of the carriers and the slow gait of my horse; about four o'clock I was rudely awakened by cries of joy and by a great noise. What is happening? Oh what joy! they were greeting Lake Victoria seen over there on the horizon. The young Baganda sang the Ave Maris Stella in order to tell all the echoes their gratitude and joy. An unutterable emotion seized our hearts and made them beat faster, but still one month will elapse before we reach our destination.

The following day, we were at the White Fathers Mission Station of Bukumbi. Bishop Hirth came to meet us with his missionaries. The mission was already flourishing, the Christians and catechumens flocked from all sides to see us; we were the first white women ever to pass through that country. Bukumbi is situated on the lake; some boats were to come from Uganda to take us but had not yet arrived; tents were pitched; a good night of rest was in store. Scarcely were we settled when a fearful roar was heard. The wild beasts of the forest had scented a good prey; they drew near our

weak shelter and tempted to penetrate it. Some strokes with a stick on the canvas frightened these undesirable visitors, that fled to the Fathers' dwelling and devoured seven goats from the herd. Our Lady of Perpetual Help, invoked each day, had preserved her children from the lion's clutches.

Finally the little flotilla waited for, arrived, it was composed of thirty boats piloted by tall, strong natives, armed with long poles in the line of oars. Without delay we settled down in these canoes, slowly advancing, skirting the edge of the lake. Every day we sailed thus for nine or ten hours; in the evening we went on land to camp. The last part of our long journey was the most painful and fatiguing. We had to remain motionless and in spite of hat and shades over our heads, the equatorial sun was most uncomfortable. On landing we would take our supper whilst walking to relax a little and to avoid the swarms of mosquitoes which were devouring us. Then each one hastened to disappear under the mosquito netting. Our rowers went to the village to look for their food which they themselves prepared near our

The old Cathedral at Rubaga now replaced by that built by the late Bishop J. Forbes, W. F., with alms from United States and Canada.



tents, while chatting, laughing and singing noisily . . . to try and sleep in conditions like those!! morning found us more tired than the evening. At times it was resolved upon to stay on land several days; the rowers knowing well their lake, foresaw storms.

One morning, before leaving Bishop Streicher said to us: "My children, we will tread to-night on the blessed ground of Uganda." About five o'clock two Missionary Fathers were seen on the shore coming to meet their Bishop and his caravan; they came from Villa-Maria, situated at a two days' journey. The following day we were at Sese Island, welcomed by everyone, Missionaries and natives, with a frenzied joy easy to understand. Then, for the last time, we again took to the lake, and disembarked at Kisubi, about three o'clock, where an innumerable crowd of Christians and catechumens waited for us. His Excellency Bishop Streicher was carried off in triumph; he was congratulated, and thanked for having come back, and for having brought with him so many new missionaries especially the white "Mamas." We stayed there three days, lodged in the appendages of the junior seminary; the pupils had been dismissed because provisions were lacking.

Finally we were on our way to the capital; two Sisters incapable of walking mounted donkeys, the others bravely traveled on foot over the fifteen miles which still separated us from Rubaga, the Bishop's residence and the first station of White Sisters in Uganda. As we advanced groups of natives came to meet us, to see us, to greet us, to congratulate us, and set out again in the progress of the course to return more numerous a little later. At the foot of the hill of Rubaga, one had difficulty in opening a passage in the midst of this Black mass which cried out its joy, clapped its hands and beat its drums. A triumphal arc was erected before the church; His Excellency vested with rochet and cope advanced in procession pace to the church where he gave Benediction of the Most Blessed Sacrament. The Magnificat was echoed and re-echoed; what a thunder of voices!!

It was October 18, 1899. We took possession of our dwelling; we were finally home - very much at home - finished with the migratory life - we could scarcely believe it. Our hearts overflowed with gratitude to the good God and our Blessed Mother; we told it to them, and we re-

peated it, without a miraculous protection from heaven we would not have arrived alive in Uganda. We were at the end of our strength; each had to pay more or less her own tribute to acclimatization. Our promised land did not exactly flow with milk and honey; poverty was excessive; even water was lacking and this was a real privation. It could be had at a spring twenty five minutes walk from our dwelling. In this complete destitution, one truly felt like a missionary: these painful beginnings made us happy.

The narrow place where we were temporarily lodged while awaiting the construction of our house, had been a refuge for the blind; it was infested with funzas which devoured us. Famine was raging in the country, the few provisions which remained from the caravan were rare and carefully kept for the invalids. The others began immediately and exclusively to fare on native food; the latter even was wanting because of the prolonged drought; all was rationed. In this extremity, Providence came to our aid, while suggesting to Muganyia, the first minister, (who just died holily as he had lived) to send us our dinner each day: baked bananas, potatoes, meat, local fruits. In spite of that, hunger often tortured us, as far as bringing us to tears; blessed tears which would contribute to the redemption of some souls . . . After a few weeks, rain having fallen, we could begin a garden and cultivate some vegetables; as for bread, its lack must still be endured for long years; it was replaced by rice and tapioca cake, meager nourishment for our ruined stomachs.

Our house finally being finished, we established ourselves there more spaci-ously: the furniture did not block up the rooms, our good Bishop gave us his table for the Community room, we had our deck chairs and our camp beds, that was all. In the refectory and kitchen, some pickets driven in the earth and sup-

(Continued on Page 124)



Native Seminarists studying harmonium and plain-chant.

THIS MISSION includes four blind members, two boys and two girls.

Each has his own story which shows that though Divine Providence has deprived them of sight, their lives have been brightened by that interior light which leads to eternal truth.

Hammama is the eldest of the four; we therefore give her first place. At her birth, she was a beautiful child, and her mother was already planning how much she would ask for her in marriage. But these fine plans soon came to nothing. When the little girl was only a few months old, a serious illness brought her close to death. She recovered but the disease left both her eyes sightless.

Our "Dove" (that is what her Kabyle name means) grew, and despite her blindness became an active and industrious young girl. She devoted herself to house work, prepared the meals and went to the spring for water. She could even gather dry wood here and there, tie it into bundles and carry it on her back to the house.

She had learned French at the Sisters' school and to our great joy, had asked to be taught catechism. As she had been baptized "in periculis mortis," we earnestly wished that she could live a life in conformity with her baptism. She was a member of our workroom group from the time it was first opened, and since the poor child could never learn to sew well, she was taught knitting. It would be hard to say who needed more patience, the teacher or the pupil . . . Good will was not lacking on either side. Finally their mutual perseverance brought success, and when Hammama had learned to guide the needles, she set herself to making stockings. The profit from the sale of these helped relieve the poverty of the family.

She made enough from her knitting to clothe herself and her mother. At the same time, she continued to study catechism zealously and continually asked for baptism. She never missed an instruction or any Sunday services, even during the bitter winters of Kabylia when the ground is covered with snow. How often we pitied her, when we saw her arriving at the chapel, shivering with cold. We often wondered how she could find her way, when the most clear-sighted had difficulty in keeping themselves from rolling down the ravines. Undoubtedly her good angel led her, for she never met with an accident.

Her mother a fanatical old woman ob-

Gleanings Across

jected to the conversion. But what could she do? After all, Hammama provided the support of the family, and the interest of the family argued in favor of peace. Besides the young girl spoke so eloquently that the woman's fears soon departed. In the fervor of her conversion, Hammama set herself the task of leading her mother and aunt to the knowledge of truth. She spent her days knitting and persuading. Many times she said to us:

"If I had had my two eyes, I would never have become a Christian, I would have been bad, and God would never have come near me."

Let us now pass on to **Achour**, who is not the least interesting of the four. When he was three years old he contracted small pox and lost his sight. Up to the time of his illness, he had frequented the catechism class, carried there on his elder sister's back. He remembered seeing in the large catechism, pictures of heaven and hell. These made so strong an impression upon his mind, that he can still describe them, telling his joy at the picture of heaven and the horror stirred up by the spectacle of hell and Satan armed with his great fork.

Achour was intelligent. He often came to the Missionaries asking to be instructed in the Catholic faith, to which three of his sisters already belonged. At the end of a few years of trial, he was baptized and took his place among the Christians under the name of Jules. Since he showed aptitude for music, the Mission Priest gave him lessons on the harmonium and he was soon able to accompany the Sunday services in the neighboring churches.

After Hammama, Achour wanted to learn to knit in order to make money, but



Knitting Lesson in a Workroom

across Kabylia

he never succeeded in this accomplishment, although he worked at it diligently and carried his needles and cotton with him on all his travels.

He found he was more successful in the role of catechist at the mission. With a thorough knowledge of catechism himself, he taught it with great success to a whole group of youngsters. He could be left alone with them, and not one of them would budge. They learned and repeated the lesson with great zest. But this work did not satisfy his desire for activity. He built for himself a thriving trade selling small wares much in demand among the Kabyles.

Jules the catechist, musician and merchant has learned to make his life useful. Let us add he is a fervent Christian, who attends Mass and receives Holy Communion every morning.

The third blind person **Boudjema**, is the same age as Jules, they have become companions and are seen everywhere together. He lost his sight very young and did not long enjoy his mother's care. Undoubtedly this is the cause of his sad face. Because of the neglect of his stepmother, who regarded him as someone who must

be fed and clothed but who would never be of any use, the child left his home as quickly as he could.

He is not as intelligent, nor as active as his friend, but he wishes to become a Christian. Since he has been attending the catechism class, his face has taken on a more cheerful

expression. Religion will bring to this poor soul those joys which will help him bear his misfortune.

The last of the four is **Scora**, a girl of 14, whose name means partridge. From her infancy, the little girl has attended

the Sisters' school. She helps her neighbors by taking care of their babies when they get troublesome. The mother ties the baby to the girl's back with a piece of rag, and Scora goes running down the road with her precious burden as if she could see perfectly.

What mother would trust her baby to a blind girl? In Kabylia, they consider prudence less than convenience. When the baby interferes with his mother's work, the latter is only too happy to find someone who will take care of him for a few hours, and so Scora has carried about on her back a whole generation of children and takes excellent care of them. No one would dare touch a little one entrusted to her care, nor do her the slightest harm, for she is well able to return any practical joke which might be played on her.

This little blind girl is an apostle. She follows the catechism class and while Sister teaches the more advanced pupils, Scora gathers about herself, the little Musulman children whose parents have given them permission to be instructed, and makes them repeat the first lessons of catechism.

You see, dear Readers, that the infirm are not the last to answer the Divine Call.

CANCELLED STAMPS OF ALL KINDS AND COUPONS

Tear them from your envelope with a little margin of the paper. As soon as you have a few pounds mail them to

WHITE SISTERS CONVENT

319 Middlesex Avenue, Metuchen, New Jersey

Coupons will be welcome and appreciated.

OBITUARY

The Most Reverend William Forbes, Archbishop of Ottawa, Ontario

The Most Reverend J. March, Bishop of Harbor Grace, Newfoundland

Rev. A. Fauconnier, W.F.

Rev. Bertell, W.F., Algeria

Rt. Rev. Msgr. B. S. Conaty, Pittsfield, Mass.

Rev. A. J. Leclerc, Manchester, N. H.

Rev. M. N. Tompkins, New Waterford, N. S.

Sister Maria, W.S., St. Charles, Algeria

Rev. Sr. Mary de Sales Healy, Mercy Sisters, Worcester, Mass.

Mrs. M. Fealy, Brooklyn, N. Y.

Mr. A. Mercier, Chicopee Falls, Mass.

Mr. John McSweeney, Hartford, Conn.



in a North African Workroom.

On To Uganda (Concluded from page 121)

porting a reed screen, served as tables and benches. The doors likewise were only of reeds, the windows were holes closed with poor material, held in place. The flooring was the beaten ground covered with a layer of grass in the way of a carpet: this grass was renewed twice a year, housekeeping could not then use up our time; thus we were able directly in the beginning to devote ourselves entirely to the dear natives for whom we had come. We began to study the language, His Excellency Bishop Streicher was our first professor, as he was our retreat master, made so, a month after our installation. At the close of that retreat, one of us pronounced her perpetual vows.

In the beginning we opened a dispensary, and the sick began to flock to it. Crowds came especially to see us; we had to receive them and chat with them. In these groups there were no children, which astonished us very much; one day I asked a woman: "Where are all your children? We came for them also and we never see any of them." She, quite astonished, in her turn, replied: "What are you thinking of? Don't you know that children's duties are to watch the goats, to fetch water, to keep the fire burning, to fill their grandmother's pipe . . ." After many such meetings and endless discussions, we had our first group of

eight children to instruct, bring up, prepare for First Holy Communion, which was presided by Bishop Streicher himself; he took advantage of the circumstance and the feast which had brought to the mission numerous stubborn parents, to speak to them with vigor of their duties. Since that day the number of children for catechism and for classes always increased.

A school for young girls opened, some women also wished to come to it. We took particular care of the Christian formation of the young girls, our helpers, who later became the nucleus of the Congregation of Native Sisters so flourishing to-day.

Catechumens in large number were sent to us, we taught them their prayers and catechism along with reading. The premises were too small to receive everyone; bamboo shelters were erected, then later groups were assigned special places in the yards and under the banana trees. The intense work for these souls so eager and ripe for the teachings of our Holy Religion, became excessive for our small number; in 1902 a new contingent of missionaries arrived; thus the beautiful mission of Villa-Maria was established where children not by the hundreds but by the thousands waited for us.

Sister M. Dorothy, W.S.
Kisubi, Uganda.

Mother House of the Bannabikira or Daughters of Mary at Bwanda, Uganda

These Native Sisters are canonically recognized at Rome and are governed by their own Mother General. They number 266 Profess Sisters. At a ceremony of Profession presided by His Excellency Bishop Michaud, W.F., on January 7, 1939, fifteen novices made their first Vows.



THANKS TO GUY

Dear Reverend Sister:

I have received many favors from Guy de Fontgalland and wish that you would publish this in the Messenger of Our Lady of Africa as I promised to acknowledge these favors.

Kindly use the enclosed offering, given in honor of Guy de Fontgalland, in whatever way you see

fit, and may the time come when I will be able to send you a much larger donation.

Very truly yours,
Edward S. Hayden

Jersey City, N. J.

A note of heartfelt thanks, to little Guy, for a great favor: the life and well being of our only son and our happiness.

Philadelphia, Pa.

Mr. and Mrs. Di Giulio

Doings of the Guilds

JERSEY CITY, N. J.: News from these ever faithful and zealous Mission workers have been very encouraging. New members have been added to the Guild some of the old ones have returned.

Plans are being made to do something worth while to help in a very substantial way towards the Chapel Fund. May their endeavors be encouraged and supported by each member and their friends. Our prayers will accompany their efforts.

We are looking forward upon their visits in the very near future.

SOUTH ORANGE, N. J.: This Guild still in its infancy and organization is giving very satisfactory results for the present, with much hope for a very active Mission Circle in the future.

Mrs. Kelly and Mrs. Gallagher who generously devoted their time in collecting the dues met with courtesy and zeal on the part of the members. May our works become more and more known in this part of our State and bear more fruits for our needy Missions.

Our sincere thanks for the substantial amount handed to the White Sisters; to all our members and friends we extend an invitation to pay us a visit during the summer season.

VERNON, N. Y.: This small group of members are showing their steadfastness and zeal for our Missions by their faithfulness in sending their dues, to them we extend our gratitude.

Two boxes of beautiful altar linens came in from this band of Mission Helpers, which will be forwarded to help answer the demands of our Native Sisterhood.

May their members increase in number.

HARTFORD, CONN.: The pleasant announcement to our members of the Guilds, is that Miss McSweeney, President of this Mission Guild, is improving and she has been able to resume her great work for the Missions.

The dues have been collected and forwarded. The cartons of medicine, etc., are retaking their usual course and are filling up boxes to send to the poor, needy Missions.

Our gratitude to all, who contribute in one way or another to help this noble cause.

LOWELL, MASS.: The President of Our Lady of Africa Mission Circle, even amidst a crisis has been able to send a substantial amount for the Missions, the results of the members dues. To each and every person who has made sacrifices for these Africans, our sincere thanks.

New activities for the summer have been adopted, for these zealous workers have taken as their motto: "Help is a necessity even during vacation. We must not forget the sufferings of the Natives during these critical times."

Their next meeting will take place in September - in the meanwhile they will be working for the Natives.

Acknowledgements

Ransomed Pagan Babies:

- St. Francis Xavier School, Waterbury, Conn., 19 babies
- St. Mary's School, Norwalk, Conn., 4 babies
- St. Joseph Cathedral School, Hartford, Conn., 3 babies
- Sacred Heart School, Massena, N. Y.
- Convent of the Sacred Heart, Washington, D. C., 4 babies
- Annunciation School, Florence, Mass.
- St. Aloysius Academy, Junior Dept., Jersey City, N. J., 6 babies
- St. Mary's School, Lee, Mass., 3 babies
- Our Lady of Perpetual Help School, Brooklyn, N. Y., 6 babies
- St. Hedwig's Convent, Detroit, Mich.
- Rev. Sister Elizabeth, Erie, Pa.
- Most Holy Rosary School, Perth Amboy, N. J.
- St. Brigid School, Louisville, Ky.
- Miss L. E. Carter, Binghamton, N. Y.
- Mrs. Ross and Joseph Jr., Chicago, Ill.
- St. Bernard's School, Saranac Lake, N. Y., 7 babies
- Rev. S. H. Cauley, Erie, Pa., 2 babies
- Sodality, Villa Maria Academy, Buffalo, N. Y.
- St. Joseph School, E. Rutherford, N. J.
- St. Francis Xavier School, Newark, N. J.

For the lepers:

- Mrs. G. B. Yale, Glendale, Cal.
- Rev. Sr. Elizabeth, Erie, Pa.
- Sophomore Class, Nazareth Academy, Rochester, N. Y. (3)

To provide bread for the orphans:

- Rev. Sr. Elizabeth, Erie, Pa.
- Miss M. M. Santori, New York, N. Y.

To clothe a child for First Holy Communion:

- Rev. Sr. Elizabeth, Erie, Pa.
- Sophomore Class, Nazareth Academy, Rochester, N. Y. (4)

To keep a Sanctuary Lamp burning for one month:

- Mrs. K. Ostryniec, Erie, Pa.

First Communion dresses:

- Mrs. Cormier, Lewiston, Me.
- St. Patrick School, Lewiston, Me.
- A Mission Group, Norwood, N. Y.
- Mrs. Maron, Brooklyn, N. Y.
- Children of Mary Sodality, N. Vassalboro, Me.
- St. Francis de Sales Council, Waterville, Me.
- Rosary Society, Sacred Heart, Waterville, Me.
- Notre Dame Council, Waterville, Me.
- St. Therese Council, Waterville, Me.
- Misses Levesque, Methuen, Mass.
- Mrs. Korman, Vernon, N. Y.

Guy of the Missions

IN A REMOTE CORNER of Africa, the White Sisters have a boarding school for Native Girls. It has met with great difficulties but we now hope it is firmly rooted.

At a certain time when the tempest was at its highest and the birds deserted the tree, we began to pray to Guy de Fontgalland, the child apostle, who wished to borrow the wings of a bird to make known to the entire world the name of the good God.

Therefore, during October, Guy was installed in the place of honor of our class and received the mission of filling the vacancies for Christmas. Guy worked submissively. By Christmas, sixteen children had enrolled, those gone away returned with others. Since that time, the seats have remained filled with pretty young girls quickly conquered by the engaging physiognomy of their little protector. Initiated to Guy's life, they have vowed a veritable affection to him and with all their hearts they seek to imitate him in his love for the dear Lord.

To love the good God is a complete revelation for our little infidels! They know God to a certain extent, but only to fear Him: it is the God of vengeance, not the good God. All their acts of religion are an outgrowth of the practise of various superstitions. A prayer in so much as an impulse toward God, remains entirely unknown to them.

The Missionary Sister though eager to preach the law of love, cannot always do it openly so Guy de Fontgalland was called upon to aid them. One day one of the older girls (12 years) was given "The Mission of a Child." The book circulated from hand to hand; those who knew how to read related it to those who could not. They wondered at it, and admired it. "How beautiful it is! How beautiful it is!"

Nevertheless, very many things seemed mysterious to these young un-Christian souls, and the theology - childish but substantial of little Guy, doubtless contained a few secrets. The charm of this child's life, all righteous and all pure, marked with a great love for God as a Father, for the beautiful Blessed Virgin as a Mother, is

very noticeable, they read it easily and even with enthusiasm.

In this corner of Africa, Satan rules as master of the threshold. The child there is certainly not a pupil similar to those in the Christian countries, his moral sense is deformed early under the influence of bad example and evil advice. "But, Guy never told a lie . . ." Is this possible? And since then, they attempt to be truthful.

At home, they do not learn to pray. Many ignore they have a soul. "Sister, where is heaven? What is heaven?" Since Guy has obtained a foothold in our house, they seem so anxious for their souls, so eager to enter Heaven. How can they do it? - Above all, how can they live without prayer, when they observe Guy so pious, so full of confidence in God, in the Blessed Virgin that he calls her "his Mother in Heaven."

"I say my prayer in my bed, every morning and evening. - No one sees it." - They must fear their fanatical or curious neighbors who would wonder at and watch this innovation with a suspicious eye.

They write to an absent teacher, "I pray to Guy and the Blessed Mother every day in order that you may return quickly."

Then, as an example of mortification, they learn to make some sacrifices, "to please the good God." One feature was touching:

In the refectory, silence is severe. One day the Sister overheard a little dispute at the end of the table, an aggravating circumstance - they are two of the older girls! "Silence!" said the religious, in a severe tone.

"Yes, Sister, I am not speaking, I merely told her to make a sacrifice for the good God as Guy did, even though she does not like vegetables!"

One feast day, Sister suggested accompanying the dessert with a holy thought of Guy. The idea was a complete success, and thus, gently their mentality is transformed, the idea of good made more precise, the attraction of virtue more pronounced. Proof - this sentence discovered in a notebook: **I wish to be a saint.**

The joy of the Missionary Sisters is therefore great in stating the progress of good, its success, realized so quickly, is attributed to Guy de Fontgalland. Yes, Guy aids us. But the task begun is far from finished. As Guy must know, to spread out to so many other souls the benefit of religion many more laborers are needed in the Lord's vineyard.

Must the Sisters grow gray in Africa without seeing new arms offered, valiant and generous? May he obtain for us a new legion of Sisters.

Sister M. Georgianna, W.S.



Nomenclature of the Missions in Which The White Sisters Labor

ALGERIA

Mother House
Algiers 4 missions
Ain-el-Arba
Attafs
Birkadem
Birmandries
El-Affroun
Maison Carree
Rivet

TUNISIA

Bizerte
Carthage
Kairouan
La Marsa
Souk-el-Arba
Thibar
Tunis

ATLAS MOUNTAINS

Akbou
Beni-Mengallet 2 missions
Beni-Yenni
Bou-Nouh
Djemaa-Saharidj
Irit-Ali
Oued' hias
Oued-Aissi
Taguemount-Azouz
Tizi-Ouzou

SAHARA

Ain-Sefra
Biskra 2 missions
El-Golea
Ghardaia
Geryville
Laghout 2 missions
Ouargla
Touggourt

GOLD COAST

Navrongo

FRENCH WEST AFRICA

Bamako 2 missions
Bodo-Dioulasso
Kita
Koupela
Mandyakuy
Ouagadougou 2 missions
Toma
Samoe
Segou

KENYA COLONY

Mangu
Mombasa

NYASSALAND

Bembeke
Kachebere
Mua
Ntakataka

TANGANYIKA TERRITORY

Bukumbi
Kagondo
Kala
Kate
Karema
Kigoma
Kisa
Mary Hill
Mbulu
Mugana
Mwansa
Mwazzie
Ndala
Oujiji
Ukerewe
Ushirombo
Sumwe
Tabora
Zimba

UGANDA

Bwanda
Hoima
Kisoubi
Nkozi
Roubaga
Toro
Villa Maria

RHODESIA

Cilubi
Cilubula 2 missions
Ipusikiro
Kayambi
Lubwe
Minga

BELGIUM CONGO

Albertville 2 missions
Baudoinville
Bobandana
Bunya
Costermanville
Kamisuku
Kasongo
Katana
La Formulac
Logo
Loulenga
Mpala

RWANDA URUNDI

Astrida
Issavi 2 missions
Kabgaye
Katara
Muguera
Muyaga
Nyondo
Rushubi
Rwasa
Usumbura
Zaza

In these 115 missions the White Sisters conduct 37 hospitals, 29 Maternity Hospitals, 44 Baby Welfare Centers, 98 Dispensaries, 9 Leper Colonies and visit the sick at domicile. Thus, through the care of the body, souls are won for God. Then for the moral and social education of the women and girls the Sisters also conduct 57 workrooms, 111 schools — primary, high and normal — 47 orphanages, catechetical classes at the missions and, to lead chosen souls to the state of perfection, 15 native Novitiates.

In order to maintain all these spiritual and corporal works of mercy, the White Sisters have recruiting houses, procures and sanatariums in BELGIUM, CANADA, ENGLAND, FRANCE, GERMANY, and HOLLAND.

Would you not like to help in their works and share their merits?
See inside of front cover.

In North, Central and West Africa,
the White Sisters Have Charge of:



47 Orphanages with 2,279 Orphans,

depending wholly on your Charity, dear Benefactors,
to provide them with all the necessities of life

